

## MISTAKES ABOUT DRINK.

Compare the Evil It Has Done With the Good and Note the Result.

I want to speak to you about this drink and to point out to you the mistakes you and others are apt to make.

First—You say "it does you good." This is a decided mistake. Calculate honestly, by the month of the year, all the good and all the evil it has done you, and you will find that, instead of really doing you good, it has done you a great deal of harm.

Second—But you say, "That arises from the abuse and not the proper use of the article." Here again you are mistaken. The abuse arises out of the use, from its peculiar influence upon the human body. Its use always has led and always will lead to abuse. If thoughtless boys play with gunpowder, danger is always near, and if men drink liquids containing spirits they get more thirsty, become highly stimulated and are almost sure to get more or less intoxicated.

Third—But you reply, "Why did God send these liquors if they are not to be drunk?" On this point you are again mistaken. God never did send them, any more than he sent gunpowder, swords, cannons or cannon balls. Neither barley nor barley water, malt nor malt water, the juice of the grape nor the juice of the sugar cane will produce the least intoxication in its natural state. But men take these substances and by a chemical process manufacture them into intoxicating liquor, and in this state ignorant people have generally conceived that they were God's gifts.

Fourth—You say, "If doctors recommend these drinks, they must be good." I reply, not necessarily. Doctors are not always right. But if they recommend them for medicine this is a pretty clear proof that they ought not to be taken as a beverage. Reader, in abstaining you are quite safe, and be assured that the favorable opinion entertained by many of intoxicating liquor is a great error.—Rev. E. A. Hall.

## The Effects of Absinthe.

The physiological effects of absinthe drinking have been very closely studied in France, where the habit is regarded with very grave apprehensions by scientists. The effects upon the nervous system are much more marked than those of the brandy habit and resemble those of a narcotic poison. Dr. Lancreau of Paris has found chronic absinthism to be characterized by grave troubles of the sensibilities, pricking of the skin, burning sensations upon the soles of the feet, shooting pains in the muscles, constriction of the epigastrium and "hyperalgesie" at various points, especially in the neighborhood of the vertebral column; by enfeeblement of the muscular force and sight, loss of memory, hallucinations, melancholy, restlessness and quarrelsomeness. Absinthism has this in common with alcoholism, in that it effects the digestive functions.

In acute absinthism the patient loses power of recognition of most familiar objects and persons. Convulsions are present, separated by unequal periods of repose. In extreme cases Dr. Lancreau has noted two phases, one of which he calls tetanique, characterized by contraction of the muscles of the chest and neck; the second, clonique, in which the patient throws his arms about and writhes upon his couch, foams at the mouth, cries and seeks to

bite, the crisis of the case being followed by a comatose condition.—Boston Herald.

## What a Century May Do.

There will be in 1994 a completer moral code. It is disreputable now to be a drunkard, but not to drink too much; it is a crime to injure or destroy another carelessly, but not to cripple or ruin one's self; it is wrong to undervalue the life of a neighbor, but excusable to take needless risks of your own; it is a social and moral offense to kill one's self outright, but not censurable to do so gradually; it is a vice for youth to smoke or drink, but only an amiable weakness in the mature. The closing years of the twentieth century will have a juster view of the relative wrong of these acts. If a man is careless and gets sick, he will be blamed; if he contracts useless habits which sap his strength and reduce his usefulness, he will be regarded as an offender; if he is indifferent to his own health and morals, he will be condemned as a sinner against God and man; if he fails to warn his children against smoking and drinking and other vices by word and act, he will be considered unfit to bear the sacred relation of father.—New York Independent.

## To Moderate Drinkers.

It is claimed by some good people that drinking intoxicating liquors in moderation is not sinful. Well, grant it to be true, drunkenness is always preceded by moderate drinking, and moderate drinking only leads to drunkenness. Total abstinence would then be best for two reasons: 1. As a prudential measure, as perfect safety from drunkenness is always with total abstinence. 2. For love's sake, and the love you should have for those who may attempt to follow your example of moderate drinking and fall into drunkenness.—Meridian (Miss.) Baptist Record.

## A Noted Temperance Advocate.

Francis Murphy probably has a stronger hold upon the public than any man who ever engaged in temperance work in this country. The thorough sincerity of the man and his ability and willingness to get down to the masses and deal directly with the victims of alcohol explain in a great degree the secret of his success. He has accomplished a wonderful amount of good during his career, and all persons who know him wish him long years of continued usefulness and triumph in the same great field of toil.—Pittsburg Dispatch.

One of the first battles ever fought by men on the road to civilization was that for the right to own land. The fight is still going on in some parts of the Union, notably Texas. For many years the stock of cattle and sheep owners roamed indiscriminately over the unpeopled lands of the great state. Then small owners bought the lands. The sheep owners in some cases are still claiming the right to pasture their flocks on the same ground. There is a war between the free grazers and the ranchmen. Two of the sheep herders were lately killed on the Pecos river. But the free grazers will have to give in ultimately to the men who own the land and want to pasture their own stock upon it.

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